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## BRIEF MENTION

## OLD TESTAMENT

DAHSE, JOHANNES. *Wie erklärt sich der gegenwärtige Zustand der Genesis?*

Giessen: Töpelmann, 1913. 20 pages. Pf. 40.

New hypotheses for the explanation of the composite character of the Pentateuch are no longer a novelty. Dahse finds the different documents, though not identical with the Wellhausen hypothesis, as products or insertions of writers whom he would designate with a new set of formulae: "Theol." (=theological compiler), "Lit." (=liturgical compiler=Ezra), "Proph. 1 and 2" (=prophetical compiler), and "Gr." (=Grundstock=basal text). These would indicate more nearly the material content of the documents than the terms in common use.

I. M. P.

ROBINSON, H. W. *The Religious Ideas of the Old Testament.* (Studies in Theology.) New York: Scribner, 1913. 245 pages. 75 cents.

The permanent value of the Old Testament is a problem which is not easily solved. Its distinctive religious ideas are evident only to the most careful reader and student. Within nine chapters the author of the present work lays down what he conceives to be its chief religious ideas. These are specified as religion, God, man, approach of God to man, approach of man to God, problems of sin and suffering, and the hope of the nation. The discussions are lucid, concise, and as comprehensive as the compass of the volume will allow. The views are modern and sane. The sources, or material used, are the latest in biblical thought. One commendable feature is the abundance of scriptural quotation and citation in proof of the affirmations in the discussions. There is nothing new to scholars in the book, but its publication in this form is fully justified by the purpose of the entire series to which it belongs—"Studies in Theology"—viz., to present to laymen a simple yet comprehensive statement of fundamental theological problems.

I. M. P.

KING, EDWARD G. *The Poem of Job.* Cambridge: University Press, 1914. xii+116 pages. 5s. net.

Job furnishes an unlimited field for study. Its poetical character, the peculiarities of the Hebrew and Septuagint texts, and its problem have commanded the interest of scholars for centuries. *The Poem of Job* is an attempt to translate this ancient book into the meter of the original on the basis of the principles laid down in the author's *Early Religious Poetry of the Hebrews*. The English language well lends itself to this rhythm, as seen in some of the beauty of the Revised Version, e.g., Job 3:19:

"The smáll and gréat are thére;  
And the sérvant is fréé from his máster."

The rhythm depends, as in Hebrew, not on the number of syllables, but on the beat of the accent.

The author has consulted the Septuagint and Vulgate and also made use of such notes as commended themselves to his judgment in Kittel's *Biblia Hebraica*. In the framework of the poem he has attributed to Zophar a third speech, not so indicated in the text. This embraces Job 27:7-10, 13-23; and chap. 28. His translations are